/219 cont./

632 621 [592] When the "mouda^{c}" made up of several hamlets is an active social unit, as happens in most of the valleys of the Haut-Atlas /High Atlas/, the heads of all the households in the hamlets that constitute it deliberate jointly in order to regulate the details of life. But if, according to common practice, the assembly is open to all the men married for a year, only the respected [554] [613] representatives of families, the heads of the "ikhs," make decisions in the name of all.

623 [346] The meetings of the council of the "mouda^{c}," to which the name "jema^{c}t" is often given, are customarily held in the Friday mosque, which is the central institution, and perhaps this social [212] group's reason for being. The turn for feeding the taleb -- a [955] hired outsider who instructs the children in the reading of the Koran, drafts letters or legal documents, and furnishes amulets [358] [574] to cure illnesses -- maintenance of the house of prayer, systematic regulation of the hospitality owed to strangers who come to spend the night in the mosque usually built apart from the village, such are the little practical problems that the assembly must solve in the best interests of all. The "jema^{c}t" augments its ac- [185] tivity by watching over the protection of the crops, fixing the [241] successive periods of utilization of the forest of argan trees for [245] pasture or the harvest of the berries; it also sets the time when [624] one can begin the plowing or the harvesting of walnuts (1),

[778] [787] 1. For magical reasons, it is often prohibited by the jema^{c}t to plow before a family that possesses "baraka" has found that circumstances are favorable for beginning the work. Cf. Laoust, Mots et Choses berbères /Berber Words and Things/, pp. 313-315. For other reasons, [423] the harvest of walnuts or olives, which is done on trees belonging in common to a large number of owners, could be done only in the presence of the entire group, and it, too, is regulated by the council.

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343 712 685 In case of theft, if the thief is discovered, he must, irrespective of the punitive sanction that is imposed on him by the amghar /leader/ of the fraction, indemnify his victims. If the theft was committed through a hole made in the wall and if the thief is not discovered, the village in the midst of which the agadir is built is held responsible and must indemnify the victims [625] of the theft. If the theft was committed after breaking open the entrance gate, the guard is held responsible, must indemnify the victims of the theft. The latter must bring 24 coswearers in order to certify the quantities that they declare was stolen from them.

343 712 [621] [423] [426] [432] [625] [465] Agadir of Amassa (Figs. 10, 11, 22). -- It belongs to the people of Amassa (80 hearths), contains 80 chambers, 3 of which are on the fifth story, all are utilized; most of the doors are painted and worked. A room is mortgaged for 10 to 50 douros and is sold for up to 100. The guard receives a kharrouba of barley per year and per room, except for three rooms on the fifth story, which pay nothing. In addition, the guard is fed, as the fqih of the mosque is at the present time in Berber country. He is supplied with three meals a day, each owner taking his [685] day in turn. The three rooms on the fifth pay nothing, but in return they have no right to indemnity in case of theft.

[358] Each owner is obliged to make the repairs necessary to maintain his room in good condition. Thus the owner of one /313/ /Figs. 5 and 6 appear here/ /314 is blank/ /315/ /Figs. 7 and 8 appear here/ /316 is blank/ /317/ /Figs. 9 and 10 appear here/ /318 is blank/ /319/ /Figs. 11 and 12 appear here/ /320 is blank/ /321/ chamber may take action against the one of the one below, if it should happen to collapse, or against the one of the room above, if it lets water coming from the terrace [685] leak through. In case of theft, the custom is the same as for [184] the agadir of Ankoutouf.

[621] [423] Agadir of Tajelt Oufella (Fig. 12 and Fig. 23). -- It belongs to the village of Tajelt Oufella (33 hearths). It comprises 60 rooms and four stories.

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343 712 625 [465] The guard is a volunteer who remains as long as he wishes, if the users are satisfied with his services. Every year he is given a half-kharrouba of barley per room, utilized or not; furthermore, he is fed by the owners of the chambers. A turn is established as follows: if there are three rooms in height, each owner in turn guarantees 3 meals a day; if there are four rooms in height, the owners of the highest and lowest ones together guarantee a day; the following day it is the owners of the middle chambers. [358] [184] The same rules as at Amassa are followed for the respective responsibility of the users in case of collapse or the infiltration of water. The guard is responsible only for thefts committed [685] after a break through the outer gate, not for those that have been made through a breach in the wall. The thief, if he is discovered, repays the amount of the theft and gives a cow that is divided among the owners, taking into account the number of chambers; the same rule is applied against the guard, if he is responsible. The victims of the theft provide 24 coswearers.

343 712 621 423 358 [685] [184] Agadir of Meggount (Fig. 24). -- It belongs to the inhabitants of the village of Meggount (80 hearths). The rules for its operation are the same as at Tajelt Oufella in what concerns poor maintenance and theft.

In all these collective storehouses, if repairs concerning the agadir itself and not only one room become necessary, all the co-owners are jointly liable. They carry out the work in common and, according to the number of shops they occupy, bear the costs caused by this repair, for the purchase of wood, the salary of the workers, or any other expenditure.

Imi n Tanout, 15 March 1928.
Lieutenant Pierre Dupas.

/Page 322 is blank, but precedes an unpaginated folded insert bearing Figs. 13-24./